



In the name of Allah: the Compassionate, the Merciful

سورة الانشقاق

AL-INSHIQAQ

Name

It is derived from the word *inshaqqat* in the first verse. *Inshaqqat* is infinitive which means to split asunder, thereby implying that it is the Surah in which mention has been made of the splitting asunder of the heavens.

Period of Revelation

This too is one of the earliest Surahs to be revealed at Makkah. The internal evidence of its subject matter indicates that persecution of the Muslims had not yet started; however, the message of the Qur'an was being openly repudiated at Makkah and the people were refusing to acknowledge that Resurrection would ever take place when they would have to appear before their God to render an account of their deeds.

Theme and Subject Matter

Its theme is the Resurrection and Hereafter.

In the first five verses not only have the state of Resurrection been described vividly but an argument of its being true and certain also have been given. It has been stated that the heavens on that Day will split asunder, the earth will be spread out plain and smooth, and it will throw out whatever lies inside it of the dead bodies of men and evidences of their deeds so as to become completely empty from within. The argument given for it is that such will be the Command of their Lord for the heavens and the earth; since both are His creation. they cannot dare disobey His Command. For them the only right and proper course is that they should obey the Command of their Lord.

Then, in vv 6-19 it has been said that whether man is conscious of this fact or not, he in any case is moving willy nilly to the destination when he will appear and stand before his Lord. At that time all human beings will divide into two parts: first those whose records will be given in their right hands:

they will be forgiven without any severe reckoning; second those whose records will be given them behind their back. They will wish that they should die somehow, but they will not die; instead they will be cast into Hell. They will meet with this fate because in the world they remained lost in the misunderstanding that they would never have to appear before God to render an account of their deeds, whereas their Lord was watching whatever they were doing, and there was no reason why they should escape the accountability for their deeds. Their moving gradually from the life of the world to the meting out of rewards and punishments in the Hereafter was as certain as the appearance of twilight after sunset, the coming of the night after the day, the returning of men and animals to their respective abodes at night, and the growing of the crescent into full moon.

In conclusion, the disbelievers who repudiate the Qur'an instead of bowing down to God when they hear it, have been forewarned of a grievous punishment and the good news of limitless rewards has been given to the believers and the righteous.

The Holy Quran

The Sundering, Splitting Open

Sura # 84 – 25 Verses - Makkah

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إِذَا السَّمَاءُ انْشَقَّتْ ﴿١﴾

Is split asunder	انْشَقَّتْ	The heaven	السَّمَاءُ	When	إِذَا
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Translit	'Idhā As-Samā'u Anshaqqat				
AhmedAli	جب آسمان پھٹ جائے گا				
Jalandhry	جب آسمان پھٹ جائے گا				
YusufAli	When the Sky is rent asunder,				
M.Khan	When the heaven is split asunder,				
Pickthal	When the heaven is split asunder				
Shakir	When the heaven bursts asunder,				

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾

And it must do so	وَحُقَّتْ	To its Lord	لِرَبِّهَا	And listens	وَأَذِنَتْ
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Translit	Wa 'Adhinat Lirabbihā Wa Huqqat				
AhmedAli	اور اپنے رب کا علم سن لے گا اور وہ اسی لائق ہے				
Jalandhry	اور اپنے پروردگار کا فرمان بجالائے گا اور اسے واجب بھی یہ ہے				
YusufAli	And hearkens to (the Command of) its Lord--and it must needs (do so)--				
M.Khan	And listens to and obeys its Lord — and it must do so;				
Pickthal	And attentive to her Lord in fear,				
Shakir	And obeys its Lord and it must.				

وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾

Is stretched forth	مُدَّتْ	The earth	الْأَرْضُ	And when	وَإِذَا
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Translit	Wa 'Idhā Al-'Arḍu Muddat				
AhmedAli	اور جب زمین پھیلا دی جائے گی				
Jalandhry	اور جب زمین ہموار کر دی جائے گی				
YusufAli	And when the Earth is flattened out				
M.Khan	And when the earth is stretched forth,				
Pickthal	And when the earth is spread out				
Shakir	And when the earth is stretched,				

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾

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(was) in it	فِيهَا	All that	مَا	And cast out	وَأَلْقَتْ
				And became empty	وَتَخَلَّتْ

Translit	<i>Wa 'Alqat Mā Fīhā Wa Takhallat</i>				
AhmedAli	اور جو کچھ اس میں ہے ڈال دے گی اور خالی ہو جائے گی				
Jalandhry	جو کچھ اس میں ہے اسے نکال کر باہر ڈال دے گی اور (بالکل) خالی ہو جائے گی				
YusufAli	And casts forth what is within it and becomes (clean) empty				
M.Khan	And has cast out all that was in it and became empty,				
Pickthal	And hath cast out all that was in her, and is empty				
Shakir	And casts forth what is in it and becomes empty,				

وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾

And it must do so	وَحُقَّتْ	Its Lord	لِرَبِّهَا	And listens to and obeys	وَأَذْنَتْ
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Translit	<i>Wa 'Adhīnat Lirabbihā Wa Huqqat</i>				
AhmedAli	اور اپنے رب کا علم سن لے گی اور وہ اسی لائق ہے				
Jalandhry	اور اپنے پروردگار کے ارشاد کی تعمیل کرے گی اور اس کو لازم بھی یہی ہے (تو قیامت قائم ہو جائے گی)				
YusufAli	And hearkens to (the Command of) its Lord--and it must needs (do so)--(then will come Home the full Reality).				
M.Khan	And listens to and obeys its Lord, and it must do so;				
Pickthal	And attentive to her Lord in fear!				
Shakir	And obeys its Lord and it must.				

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ﴿٦﴾

Verily you	إِنَّكَ	Man	الْإِنْسَانُ	O	يَا أَيُّهَا
Your Lord	رَبِّكَ	Towards	إِلَىٰ	Are exerting	كَادِحٌ
		(you) will meet Him	فَمُلَاقِيهِ	Very hard	كَدْحًا

Translit	<i>Yā 'Ayyuhā Al-'Insānu 'Innaka Kādihun 'Ilā Rabbika Kadhāan Famulāqīhi</i>				
AhmedAli	اے انسان تو اپنے رب کے پاس پہنچنے تک کام میں کوشش کر رہا ہے پھر اس سے جا ملے گا				
Jalandhry	اے انسان! تو اپنے پروردگار کی طرف (پہنچنے میں) خوب کوشش کرتا ہے سو اس سے جا ملے گا				
YusufAli	O thou man! verily thou art ever toiling on towards the Lord—painfully toiling but thou shalt meet Him.				
M.Khan	O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, and you will meet (i.e. the results of your deeds which you did).				
Pickthal	Thou, verily, O man, art working toward thy Lord a work which thou wilt meet (in His presence).				

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Shakir	O man! surely you must strive (to attain) to your Lord, a hard striving until you meet Him.
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فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴿٧﴾

Will be given	أُوتِيَ	Him who	مَنْ	Then as for	فَأَمَّا
		In his right hand	بِيَمِينِهِ	His Record	كِتَابَهُ

Translit	<i>Fa'ammā Man 'Ūtiya Kitābahu Biyamīnihi</i>
AhmedAli	پھر جس کا اعمال نامہ اس کے دائیں ہاتھ میں دیا گیا
Jalandhry	تو جس کا نامہ (اعمال) اس کے داینے ہاتھ میں دیا جائے گا
YusufAli	Then he who is given his Record in his Right hand,
M.Khan	Then, as for him who will be given his Record in his right hand,
Pickthal	Then whoso is given his account in his right hand
Shakir	Then as to him who is given his book in his right hand,

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾

A reckoning	حِسَابًا	He be reckoned	يُحَاسَبُ	Surely will	فَسَوْفَ
				Easy	يَسِيرًا

Translit	<i>Fasawfa Yuhāsabu Hīsābāan Yasīrāan</i>
AhmedAli	تو اس سے آسانی کے ساتھ حساب لیا جائے گا
Jalandhry	اس سے حساب آسان لیا جائے گا
YusufAli	Soon will his account be taken by an easy reckoning,
M.Khan	He surely will receive an easy reckoning,
Pickthal	He truly will receive an easy reckoning
Shakir	He shall be reckoned with by an easy reckoning,

وَيُنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾

His family	أَهْلِهِ	To	إِلَىٰ	And will return	وَيُنْقَلِبُ
				Happy, glad	مَسْرُورًا

Translit	<i>Wa Yanqalibu 'Ilā 'Ahlihi Masrūrāan</i>
AhmedAli	اور وہ اپنے اہل و عیال میں خوش واپس آئے گا
Jalandhry	اور وہ اپنے گھر والوں میں خوش خوش آئے گا
YusufAli	And he will turn to his people, rejoicing!

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M.Khan	And will return to his family in joy!
Pickthal	And will return unto his folk in joy.
Shakir	And he shall go back to his people joyful.

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿10﴾

Is given	أُوتِيَ	Whosoever	مَنْ	But	وَأَمَّا
His back	ظَهْرِهِ	Behind	وَرَاءَ	His Record	كِتَابَهُ

Translit	<i>Wa 'Ammā Man 'Ūtiya Kitābahu Warā'a Ṣāhrihi</i>
AhmedAli	اور لیکن جس کو نامہ اعمال پیٹھ پیچھے سے دیا گیا
Jalandhry	اور جس کا نامہ (اعمال) اس کی پیٹھ کے پیچھے سے دیا جائے گا
YusufAli	But he who is given his Record behind his back—
M.Khan	But whosoever is given his Record behind his back,
Pickthal	But whoso is given his account behind his back,
Shakir	And as to him who is given his book behind his back,

فَسَوْفَ يَدْعُو ثُبُورًا ﴿11﴾

(for) destruction	ثُبُورًا	He invoke	يَدْعُو	Will	فَسَوْفَ
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Translit	<i>Fasawfa Yad`ū Thubūrān</i>
AhmedAli	تو وہ موت کو پکارے گا
Jalandhry	وہ موت کو پکارے گا
YusufAli	Soon will he cry for Perdition,
M.Khan	He will invoke (for his) destruction,
Pickthal	He surely will invoke destruction
Shakir	He shall call for perdition,

وَيَصْلَىٰ سَعِيرًا ﴿12﴾

		In a blazing Fire	سَعِيرًا	And burn	وَيَصْلَىٰ
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Translit	<i>Wa Yaşlá Sa`īrān</i>
AhmedAli	اور دوزخ میں داخل ہوگا
Jalandhry	اور وہ دوزخ میں داخل ہوگا
YusufAli	And he will enter a Blazing Fire.
M.Khan	And he shall enter a blazing Fire, and be made to taste its burning.

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Pickthal	And be thrown to scorching fire.
Shakir	And enter into burning fire.

﴿13﴾ إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا

Among	فِي	Was	كَانَ	Verily he	إِنَّهُ
		In joy	مَسْرُورًا	His people	أَهْلِهِ

Translit	'Innahū Kāna Fī 'Ahlihi Masrūrāan
AhmedAli	بے شک وہ اپنے اہل و عیال میں بڑا خوش و خرم تھا
Jalandhry	یہ اپنے اہل (و عیال) میں مست رہتا تھا
YusufAli	Truly, did he go about among his people, rejoicing!
M.Khan	Verily, he was among his people in joy!
Pickthal	He verily lived joyous with his folk,
Shakir	Surely he was (erstwhile) joyful among his followers.

﴿14﴾ إِنَّهُ ظَنَّ أَنْ لَنْ يَحْضُرَ

That	أَنْ	Thought	ظَنَّ	Verily he	إِنَّهُ
		He would come back	يَحْضُرَ	Never	لَنْ

Translit	'Innahū Ḥanna 'An Lan Yahūra
AhmedAli	بے شک اس نے سمجھ لیا تھا کہ ہرگز نہ لوٹ کر جائے گا
Jalandhry	اور خیال کرتا تھا کہ (خدا کی طرف) پھر نہ جائے گا
YusufAli	Truly, did he think that he would not have to return (to Us)!
M.Khan	Verily, he thought that he would never come back (to Us)!
Pickthal	He verily deemed that he would never return (unto Allah).
Shakir	Surely he thought that he would never return.

﴿15﴾ بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا

His Lord	رَبَّهُ	Verily	إِنَّ	Yes	بَلَىٰ
beholding	بَصِيرًا	At him	بِهِ	Has been	كَانَ

Translit	Balā 'Inna Rabbahū Kāna Bihi Baṣīrāan
AhmedAli	کیوں نہیں بے شک اس کا رب تو اس کو دیکھ رہا تھا
Jalandhry	ہاں ہاں۔ اس کا پروردگار اس کو دیکھ رہا تھا

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YusufAli	Nay nay! For his Lord was (ever) watchful of him!
M.Khan	Yes! Verily, his Lord has been ever beholding him!
Pickthal	Nay, but lo! his Lord is ever looking on him!
Shakir	Yea! surely his Lord does ever see him.

﴿16﴾ فَلَا أُقْسِمُ بِالشَّفَقِ

By the afterglow of sunset	بِالشَّفَقِ	I swear	أُقْسِمُ	So	فَلَا
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Translit	<i>Falā 'Uqsimu Bish-Shafaqi</i>
AhmedAli	پس شام کی سرخی کی قسم ہے
Jalandhry	ہیں شام کی سرخی کی قسم
YusufAli	So I do call to witness the ruddy glow of Sunset;
M.Khan	So I swear by the afterglow of sunset;
Pickthal	Oh, I swear by the afterglow of sunset,
Shakir	But nay! I swear by the sunset redness,

﴿17﴾ وَاللَّيْلِ وَمَا وَسَقَ

It gathers in its darkness	وَسَقَ	And whatever	وَمَا	And the night	وَاللَّيْلِ
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Translit	<i>Wa Al-Layli Wa Mā Wasaqa</i>
AhmedAli	اور رات کی اور جو کچھ اس نے سمیٹا
Jalandhry	اور رات کی اور جن چیزوں کو وہ اکٹھا کر لیتی ہے ان کی
YusufAli	The Night and its Homing;
M.Khan	And by the night and whatever it gathers in its darkness;
Pickthal	And by the night and all that it enshroudeth,
Shakir	And the night and that which it drives on,

﴿18﴾ وَالْقَمَرِ إِذَا اتَّسَقَ

It is at the full	اتَّسَقَ	When	إِذَا	And the moon	وَالْقَمَرِ
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Translit	<i>Wa Al-Qamari 'Idhā Attasaqa</i>
AhmedAli	اور چاند کی جب کہ وہ پورا ہو جائے
Jalandhry	اور چاند کی جب کامل ہو جائے
YusufAli	And the Moon in her Fullness;
M.Khan	And by the moon when it is at the full,

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Pickthal	And by the moon when she is at the full,
Shakir	And the moon when it grows full,

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ﴿19﴾

From	عَنْ	To stage	طَبَقًا	You shall certainly travel	لَتَرْكَبُنَّ
				stage	طَبَقٍ

Translit	<i>Latarkabunna Ṭabaqāan `An Ṭabaqin</i>
AhmedAli	کہ تمہیں ایک منزل سے دوسری منزل پر چڑھنا ہوگا
Jalandhry	کہ تم درجہ بدرجہ (رتبہ اعلیٰ پر) چڑھو گے
YusufAli	Ye shall surely travel from stage to stage.
M.Khan	You shall certainly travel from stage to stage (in this life and in the Hereafter).
Pickthal	That ye shall journey on from plane to plane.
Shakir	That you shall most certainly enter one state after another.

فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿20﴾

Not	لَا	With them	لَهُمْ	What is the matter	فَمَا
				They believe	يُؤْمِنُونَ

Translit	<i>Famā Lahum Lā Yu'uminūna</i>
AhmedAli	پھر انہیں کیا ہو گیا کہ ایمان نہیں لاتے
Jalandhry	توان لوگوں کو کیا ہوا ہے کہ ایمان نہیں لاتے
YusufAli	What then is the matter with them, that they believe not?—
M.Khan	What is the matter with them, that they believe not?
Pickthal	What aileth them, then, that they believe not
Shakir	But what is the matter with them that they do not believe,

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿21﴾

To them	عَلَيْهِمْ	Is recited	قُرِئَ	And when	وَإِذَا
They fell prostrate	يَسْجُدُونَ	Not	لَا	The Quran	الْقُرْآنُ
	سجود				

Translit	<i>Wa 'Idhā Qurī'a `Alayhimu Al-Qur'ānu Lā Yasjudūna</i>
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AhmedAli	اور جب ان پر قرآن پڑھا جائے تو سجدہ نہیں کرتے
Jalandhry	اور جب ان کے سامنے قرآن پڑھا جاتا ہے تو سجدہ نہیں کرتے
YusufAli	And when the Qur'an is read to them, they fall not prostrate,
M.Khan	And when the Qur'ân is recited to them, they fall not prostrate,
Pickthal	And, when the Qur'an is recited unto them, worship not (Allah)?
Shakir	And when the Quran is recited to them they do not make obeisance?

بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ ﴿٢٢﴾

Disbelieve	كَفَرُوا	Those who	الَّذِينَ	Nay	بَلِ
				deny	يُكَذِّبُونَ

Translit	<i>Bali Al-Ladhīna Kafarū Yukadhdhibūna</i>
AhmedAli	بلکہ جو لوگ منکر میں جھٹلاتے ہیں
Jalandhry	بلکہ کافر جھٹلاتے ہیں
YusufAli	But on the contrary the Unbelievers reject (it).
M.Khan	Nay, those who disbelieve, belie (Prophet Muhammad (SAW) and whatever he brought, i.e. this Qur'ân and Islâmic Monotheism, etc.).
Pickthal	Nay, but those who disbelieve will deny;
Shakir	Nay! those who disbelieve give the lie to the truth.

وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾

What	بِمَا	Knows best	أَعْلَمُ	And Allah	وَاللَّهُ
				They gather	يُوعُونَ

Translit	<i>Wa Allāhu 'A`lamu Bimā Yū`ūna</i>
AhmedAli	اور اللہ خوب جانتا ہے وہ جو (دل میں) محفوظ رکھتے ہیں
Jalandhry	اور خدا ان باتوں کو جو یہ اپنے دلوں میں چھپاتے ہیں خوب جانتا ہے
YusufAli	But Allah has full Knowledge of what they secrete (in their breasts).
M.Khan	And Allāh knows best what they gather (of good and bad deeds),
Pickthal	And Allah knoweth best what they are hiding.
Shakir	And Allah knows best what they hide,

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾

Painful	أَلِيمٍ	A torment	بِعَذَابٍ	So announce to them	فَبَشِّرْهُمْ
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The Holy Quran

The Sundering, Splitting Open

Sura # 84 – 25 Verses - Makkah

سورة الانشقاق

Translit	<i>Fabashshirhum Bi`adhābin 'Alīmin</i>
AhmedAli	پس انہیں دردناک عذاب کی خوشخبری دے دو
Jalandhry	توان کو دکھ دینے والے عذاب کی خبر سنا دو
YusufAli	So announce to them a Penalty Grievous,
M.Khan	So announce to them a painful torment.
Pickthal	So give them tidings of a painful doom,
Shakir	So announce to them a painful punishment~

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿25﴾

Believe	آمَنُوا	Those who	الَّذِينَ	Save	إِلَّا
For them	لَهُمْ	Righteous deeds	الصَّالِحَاتِ	And do	وَعَمِلُوا
ending	مَمْنُونٍ	Never	غَيْرُ	(is) a reward	أَجْرٌ

Translit	<i>'Illā Al-Ladhīna 'Āmanū Wa `Amilū Aṣ-Ṣālihāti Lahum 'Ajrun Ghayru Mamnūnin</i>
AhmedAli	مگر جو لوگ ایمان لائے اور انہوں نے نیک عمل کیے ان کے لیے بے انتہا اجر ہے
Jalandhry	ہاں جو لوگ ایمان لائے اور نیک عمل کرتے رہے ان کے لیے بے انتہا اجر ہے
YusufAli	Except to those who believe and work righteous deeds: for them is a Reward that will never fail.
M.Khan	Save those who believe and do righteous good deeds, for them is a reward that will never come to an end (i.e. Paradise).
Pickthal	Save those who believe and do good works, for theirs is a reward unfailing.
Shakir	Except those who believe and do good; for them is a reward that shall never be cut off.